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Indigo is in common use throughout South-West Arabia as far as Aden, more especially amongst the settled elements. (In Oman I remember it only in the Bani Ali–Bani Kalban area where it is grown.) A black dye used in tattooing their gums is derived from the coconut. This is used down through the centre of the woman's hair parting, too. Anklets, affected by coastal women, are not found amongst these tribes, but many bracelets and necklaces (mostly beads) and ear-rings; the men often wear a single bangle above one elbow and a single ear-ring, generally in the right ear.

Wars, another vegetable product which stains a canary yellow, is not met with at all in the Dhufar area, probably it is too expensive. The Ja'alan and Hajar districts of Oman use it extensively, not elsewhere, except amongst women. But no ill is thought of a man amongst them who emerges with a patch on his shoulder or sleeve come by in an embrace with his wife, but for such to appear on an unmarried man would cause derision. In the western Hadhramaut where it is grown it is also not extensively used except amongst women. *Henna*, the only other dye, is common on festive occasions but generally limited to hands and feet. Red and green face paint, not permitted in Oman, is in everyday use in the Dhufar province.

Girls throughout these tribes wear a nose-ring in the right nostril. When approaching puberty the edge of their ears is pierced in six or seven places from which charms or rings depend. Women adorn their faces also with black paint: over eyebrows, round nostrils and a straight line to ears from nostrils, around edge of chin, black bands around throat, red lips, green brow. The Mahra ladies also on special occasions paint their faces red. With the greenish dye *zubir* they smear their faces indiscriminately, also their arms from the elbow downward; their legs from the knee downward, and the upper part of the breasts to the neck. In the Hadhramaut a headband dyed with indigo woven around the head is affected instead of a *Mahafif* (a local variant of the *aqal*) (see my paper under reference).

CIRCUMCISION AND HAIR CUSTOMS.

Circumcision and hair customs have been dealt with exhaustively in my previous paper, but one or two corrections in detail need stating.[1] The scalping system of *munzerat* usually synchronizes with the first third of the month of married life, the shaving of the boy's lock with circumcision. The Mahra were said to have at one time carried on male circumcision on the night before marriage. Great festivities accompany male circumcision still, in contrast to the private untalked-of female circumcisions. For the former some eight or ten of the most presentable females in the neighbourhood line up. The men select who is the most beautiful amongst them—the other ladies protesting No! No! No! No! With the Qara the festivities of male circumcision are attended by women opening their garments to disclose the upper parts of their breasts. Camp fires are the centre of dancing and merry-making by both sexes.

[1] The pursuit, immediately after the operation, of the circumcised youth by his sister does not now take place. The milking of animals from behind is nowhere practised.